

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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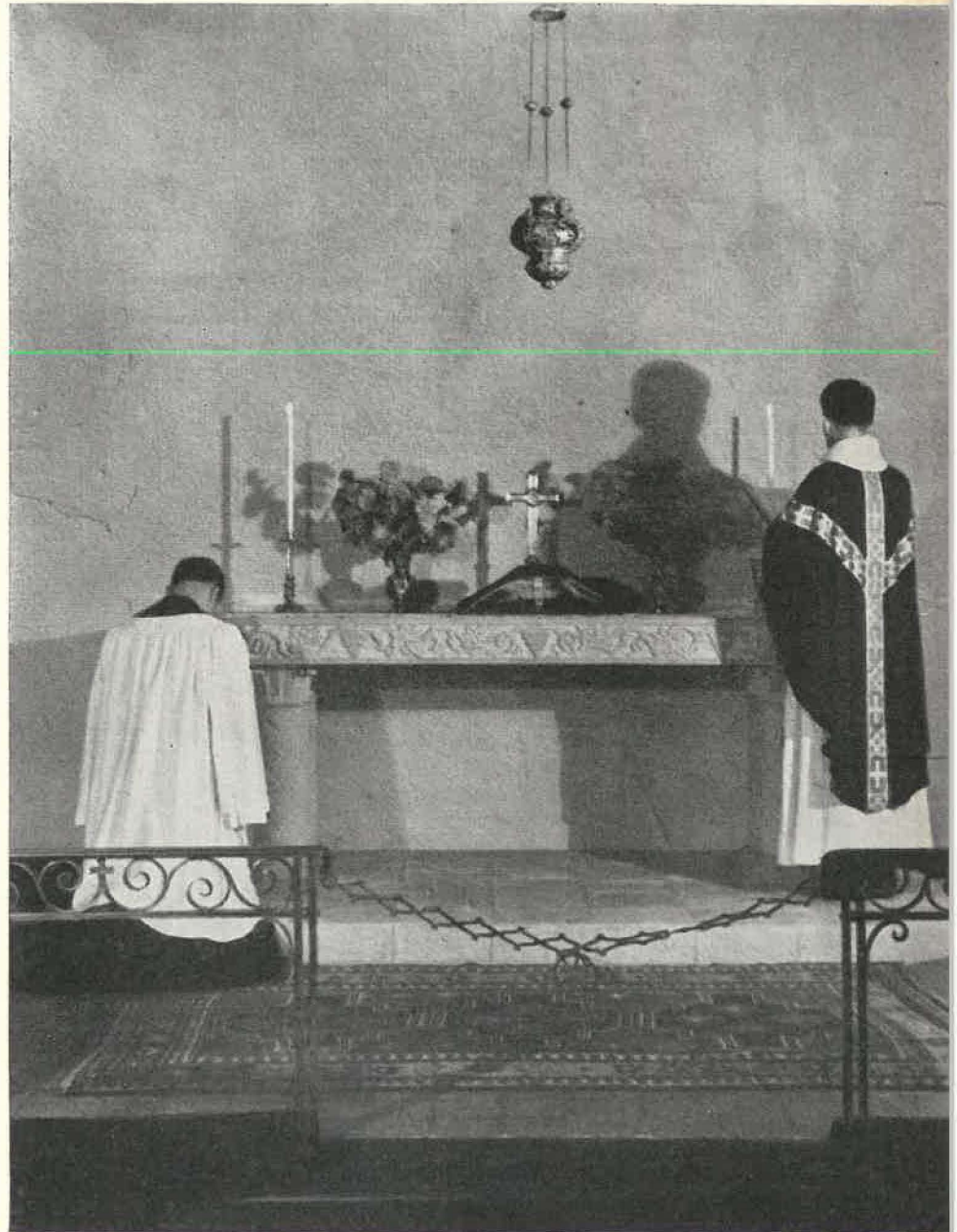
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CHAPEL, GRACE CHURCH, MADISON, WIS.

STRICTLY BUSINESS

SINCE I mentioned a few weeks ago that we hadn't heard from a number of M-G employes in the armed service, we have heard from several, the latest being Tom Ashton, who used to work in our shipping department and is now a B-17 mechanic down in Florida. He visited the offices last week, looking healthy and happy, and was very glad he had completed his air force schooling.

Word has just come to us, also, about Eddie Buetow, who was with the firm for years, both in Milwaukee and New York. He is in Hawaii now. Freddie Nordhorn is believed to be still in England. Matty Kohler is somewhere in the Pacific. And Henry Koepper took part in the recent invasion of the Continent.

* * *

W. PORTER WARE, who is a noted collector of shaving mugs, has in his collection of 700 pieces an eighteenth century bishop's shaving mug, eighteen inches in diameter, with indentation to fit the contour of the neck. "It is," he says, "in lovely color (faience or earthenware in structure with cobalt blue and orange in the design), showing a French bishop, with his staff." Mr. Ware is director of public relations at the University of the South, and his collection was filmed by Paramount in color a year ago and then shown through the country.

* * *

WILLIAM FRANCIS BURKE, one of our Episcopal chaplains, knows for sure that serving with the armed forces is no easy task. A Jerry bullet caught him some time ago, and he spent a few weeks in a hospital recovering. On the day he was wounded, he discovered later, he lost everything he carried; and so he had to write for a new Prayer Book. That is how we learned of his misfortune.

* * *

APARTMENT hunting in the New York area is like nothing else. There must be 10,000 families looking for the two or three hundred apartments available. People are even watching the death notices to get a lead on something, and when a prospective tenant goes to answer an advertisement or is sent to look at an apartment by an apartment locating bureau he usually finds a dozen others there before him. E. W. Dodge and I both have to move very shortly, and we've both been looking. That we've secured something is only because we are fast runners.

Leon McCauley

Director of Advertising and Promotion

Holy Communion at Norfolk

TO THE EDITOR: Clergy who have members of their respective parishes stationed at the Naval Operating Base, Norfolk, Va. (this includes the Naval Training Station), or at the Naval Air Station, Norfolk, may wish to pass on to them the information that there is a daily celebration of the Holy Communion in the N.O.B. David Adams Memorial Chapel. On Wednesday and Sunday it is held at 7 A.M. The other days of the week it is held at 6:30 A.M.

(Chaplain) GEORGE D. HARDMAN, USNR
Norfolk, Va.

International Police Force

TO THE EDITOR: Is it really decisive to say, as Mr. Bruce W. Brown does in your correspondence column of June 18th, that a device of foreign policy must be right because a majority of the American people suppose that it is? This would seem to be "democracy" carried a bit to extremes. Is not he wiser to examine this matter of "an international police force" by reference of it to a scientific analysis of the nature of government? If Mr. Brown, and you who applaud him, would do a bit of studying in political science you would, if I may say so without offence, soon discover that "keeping order" as you phrase it, or in Mr. Brown's words "controlling those who would disturb the peace," is not a simple matter of exerting police force. The gentlemen who composed our Declaration of Independence knew this, and wrote that it is a self-evident truth that "Governments are instituted among men, deriving their just powers from the consent of the governed" (italics mine).

Now get me straight. If what you and Mr. Brown have in mind is *first* the creation by consent of a United States of the world and *then* the drawing up by such an "international nation" of a *corpus* of law accepted by the greater part of mankind because it seems to them sensible, necessary, and right, and *then* the creation of an international police force to enforce the accepted law (which is what Mr. Justice Roberts, quoted by Mr. Brown, was talking about), then I am with you head over heels all the way. That, however, is quite out of the realm of practical politics for a long time to come. No responsible statesman is talking in those terms in these days.

What is now envisaged by the directing minds who are shaping postwar policy in Great Britain, Russia and America, is something quite different. They plainly say so. What they mean when they advocate "An international police force" at the close of this war is simply that what is declared to be the law by America, Great Britain and Russia, is to be enforced by the joint armies (Mr. Roosevelt says working separately but under triune authority) of "the three great powers." (Sometimes China is mentioned, too, but it seems to be *less and less* mentioned, something like the Atlantic Charter.) This is to be done regardless of what Melanesia, Japan, Latin America, most of Africa, and all Europe (including France and the Dutch) happen to think about it. Sometimes the other nations are assured, vaguely, that they will be given an *advisory* status of some sort; but, to quote Messrs. Churchill and Eden and Stalin and Roosevelt, "responsibility rests with those who have power." It is in terms of such facts that "the international police force" has its only relevancy other than to Cloud Cuckoo Land.

This, I respectfully insist, no matter who says otherwise, is "self-fooling nonsense." Leaving out of consideration the rest of the world, does any sane person really suppose

that Europe, with 250,000,000 people, is going to be dictated to and policed very long by three Empires every one of which is non-European? DeGaulle is already making plain how badly that idea goes down; the Balkan states, particularly Greece, are sputtering; the Hollanders rumble, and the Swedes.

Also, it is assumed that Russia, Great Britain, and the United States will remain each a peace-keeping empire. Have they completely and irrevocably reformed? Suppose that one of the three decides on a little more adventuring, say 15 years hence, who is going to stop *that*? What price the international police force *then*?

Interesting as these derivative possibilities may be, however, let us stick to the main point. *It is impossible for long to enforce law over any group by force, provided that group is (a) considerable in numbers, (b) of cultural parity with the enforcers, and (c) objects to that law.* This, sir, is not a crackpot idea that originated with me. It happens to be an axiom of political science. I know of no serious student of that science who for a moment thinks of denying the truth of it. But we are galloping along toward "A Peace" which ignores it, a Peace which will lead to a third world war as surely as the laws of nature operate.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Editor's Comment:

We agree heartily with Dr. Bell that a police force must rest upon a basis of law, which in turn rests upon the existence of popular consent. However, the area of international legislation—and consent need not be large for a police force to have immediate and practical usefulness. And even those who don't want any means of enforcement appear to want a World Assembly and a World Court. We think Dr. Bell misconstrues the discontent of the European nations. They are grumbling because the proposed international settlement appears to give large nations undue authority; but they grumble especially hard because *they know that their survival depends on their going along with almost any security organization agreed upon by the larger powers.*

"Chaplain Doe"

TO THE EDITOR: The article entitled, "The Dehabilitation of Chaplain Doe," by Chaplain F. W. Read in your May 28th issue puzzles me. If it is intended to be humorous, perhaps it has a place, although I'm not sure that anything as absurd as that should be run even in a Sunday supplement; if Chaplain Read really presents that as a picture of a returning chaplain, I can only suggest that he is surely working too hard and should apply for "leave" at once. None of the chaplains I am acquainted with would even think of acting so childish upon returning to civilian life. I'm sure that Chaplain Read doesn't act in the Army the way he suggests he might upon returning to a parish. If he did, he'd get his "section 8" discharge (mental disability) without trouble.

To most of us in the chaplaincy, as to most men in the Army, home and our parish again will be a sweet delight where we can forget everything but the crying need of America's manhood for God—a need which is but occasionally felt in the armed services.

Chaplain (Capt.) L. L. STANTON, USA.

SEVENTH SUNDAY AFTER TRINITY

GENERAL

ANGLICAN RELATIONS

Advisory Council on Ecclesiastical Relations Report

The report of Bishop Perry on Rhode Island to the recent meeting of the Advisory Council on Ecclesiastical Relations has just been released. In speaking of the relations with other branches of the Anglican communion Bishop Perry states:

"Since the episcopate spread from the Church in Great Britain first to America, later to all Continents, the Anglican communion has become a world-wide fellowship offering to Christians of all races a bond of unity founded upon Catholic faith and Apostolic Order. Consequently the branches of this communion have found in their creed, their ministry, and their liturgy a basis on which could be sought a three-fold purpose: first, the maintenance of principles which would consolidate their membership in common loyalty to their spiritual heritage derived from Christ and steadfastly preserved through all the ages; second, the quest of union between separated Christian bodies holding with them the conviction of whatever things are true and knowing that the fullness of faith is a prerequisite of unity; third, a plan for coöperation between the Churches included in this communion, for the pursuit of their mission in all lands.

"If it is agreed that progress in relations between branches of the Anglican communion may be judged by the principles thus stated, there must be acknowledged on the other hand a meagre appreciation of them. An overwhelming majority of professed Episcopalians in the United States are left in ignorance of ecclesiastical relation to the Church beyond their borders, or in an attitude of avowed indifference.

"'Like priest like people': the clergy and laity of our Church encourage in each other the spirit of detachment. Many who invite and welcome wholesome international and inter-racial relations seem to feel suspicion amounting almost to fear of a universal Church. Such Protestant Episcopalians learn with a shock of surprise that the orders of our ministry and the Book of Common Prayer are theirs by reason of their membership in the Anglican communion. I have seen the same feeling of surprise reflected by Englishmen of high position when they become aware of the fact and extent of the episcopate in the United States.

"More serious than the provincial attitude of mind shown by branches of our communion is the disregard of spiritual

ties and mutual obligations which should bind them. Such apathy has broken down under the stress of war and the conscious need of each for the other's assistance. Recent visits of English ecclesiastics have done much to overcome persistent isolationism. Such guests from abroad, however, have been regarded by most Americans only as delightful ambassadors of good will. More than impulsive acts of generosity and official visits will be needed to bring about a real sense of spiritual unity among those who share the same Catholic faith and fellowship in one communion."

FINANCE

War Bonds for Pension Fund

Subscriptions to the Fifth War Loan in the amount of \$1,445,000 have been made by the Church Pension Fund and its affiliates, it is reported by Charles D. Dickey, treasurer of the Fund. This brings the total purchases of these organizations of the Church in the various War Loan Bonds up to \$8,630,000.

RELIGIOUS ORDERS

Sisters of the Resurrection Die

On June 25th at St. Augustine, Fla., the Rev. Mother Esther Carlotta and Sister Harriet Mary died a few hours apart, ending the earthly service of the order of the Sisters of the Resurrection.

The Rev. Mother became a nun in her youth. Born in Richmond, Va., her family

name was Burruss. Her beloved father, a physician, greatly influenced her early life.

The order was founded by Sister Claire Eugenie, who was a cousin of the Rev. Mother, and they were raised as sisters. At one time the sisters conducted an orphanage. For many years the Rev. Mother, as Sister Carlotta, was State Regent of the Daughters of the Confederacy.

In later years the sisters sponsored prayer groups in the Guild of the Nazarene and conducted a guest house in connection with the convent at Resthaven, where many went for rest, quiet days and retreats.

The Rev. Mother was a brilliant and gifted woman, and was possessed of much personal charm. She was a very able and delightful speaker, and a writer of a number of prayers and poems. A little book, *The Upward Way*, a series of meditations on spiritual and physical completeness in Christ, was published in 1932.

For some 40 years she carried on in St. Augustine, much of the time alone.

Then about 11 years ago she was joined by Sister Harriet Mary, a saintly and beautiful character, who, as a young woman, had desired to enter a convent. But as the only Anglican Sisters with whom she had had contact lived in the north, her family objected, thinking the climate would be too severe. They had already moved south for her health.

Later she married, and then, as a widow, Mrs. Langdon, she joined the Rev. Mother at Resthaven, and after five years took her final vows as a Sister of the Resurrection.

Both Sisters have been in failing health for the past two years.

The burial service was held in Trinity Church, St. Augustine, the Rt. Rev. Frank A. Jühan, Bishop of the diocese, officiating.

Editor's Comment:

The Sisters of the Resurrection came from God as a blessing to us on earth and now they have returned to God. Blessed be the Lord of the Harvest.

THE PEACE

Dr. Bell Urges Joint Statement By Canterbury and Rome

The Christian Churches of the world have spoken truthfully but not effectively concerning the means of attaining world peace, said the Rev. Dr. Bernard Iddings Bell of Providence, R. I., preaching on

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July 16th at Trinity Church, New York City. Their power has not been felt, he said, because they spoke with a divided voice although with general agreement on terms.

The two great divisions of Christianity have spoken, both Roman and non-Roman Christianity, he said, "with no conflict between their messages."

"Roman Catholics and the non-Roman Churches cannot wholly agree at the moment on doctrine or on theory of worship or on the nature of divine grace," said Dr. Bell. "However, in our present world emergency it is conceivable that they could issue one joint proclamation to the world on the common points of agreement as to what is involved in a Christian peace."

"The war had no sooner begun than the Pope enunciated his Five Peace Points," said Dr. Bell. "These points are sound Christianity and common sense. To and by these papal utterances the Roman Catholic Church is committed, an international body of Catholic Christians numbering approximately 300,000,000 people. It would be hard to ask that the Roman Catholic Church should say more than it has."

"There is another international body of Christians. It comprises churches in every country, practically all of the followers of Christ who are not Roman Catholics: Protestants, Anglicans, the Eastern Orthodox, approximately 250,000,000 as against Roman Catholicism's 300,000,000. The name of the organization, to which we of the Episcopal Church belong, is the World Council of Churches. Its head is Dr. William Temple, Archbishop of Canterbury, head not by virtue of his being archbishop but by virtue of his election by the World Council itself. Its American counterpart is called the Federal Council of Churches of Christ in America. Its 'Guiding Principles for a Just and Durable Peace' are as searching, as sound, as Christian, as those of the Pope. As a matter of fact they say the same things the Pope has said in different words."

NATIONAL AND INTERNATIONAL

Dr. Bell stressed the importance of making plain to the world the unanimity of Christian teachings on a righteous peace, and to this end made two suggestions, the one national, the other international:

"In our own country, let the Federal Council of Churches and the Roman Catholic hierarchy join to tell the American people, including the President and Mr. Dewey, what is demanded by Christians in the determination of American postwar policy toward the rest of the world. It would help no end to clarify the American mind."

"But that is not enough. These are international problems, and utterance is needed by a Christianity which includes Americans, Germans, Latin-Americans, Russians, Chinese, Japanese, Britons, Frenchmen, Christians of every land and race. The will of a people finds expression in the voice of spokesmen who agree. In the case of Christianity the voice cannot be that of one leader only, for Chris-

tianity, partly by conviction and partly by historical accident, is not one people but two kindred peoples.

"For Roman Catholics, Pope Pius XII must speak. Other than Roman Christianity can speak only with the voice of the Archbishop of Canterbury, head of the World Council of Churches. If these two speak together, what they say will be heard in the foreign office of every nation, European and Asiatic, Christian and non-Christian, a voice that cannot be ignored."

UNITED STAND

"These two spiritual leaders of world Christianity can meet for discussion, even as Allied statesmen have met for discussion to evolve a united stand. Let them meet and after praying for one another and for the bitter world, let them decide how best to state the demands of Jesus Christ in the making of a peace that will be really a peace. How eagerly the world would welcome some such message as this: 'Speaking for over 500,000,000 followers of Jesus Christ, we say in deep humility to the peoples of the earth that these are the necessary conditions for a peace in accordance with Christ's morality.' I lift my voice to ask it, the voice of a single priest, but it is not my voice alone which cries out. I hear the whispering voices of the millions killed in this present war, civilians and combatants. I hear the weeping of a mighty multitude, not dead but to whom life, which Jesus says He is in the world to give abundantly, has become one long, deep sorrow. I hear those in the armed forces who fighting bravely, find their minds torn with peril to sanity, caught between what they are sure is necessity and what they know to be the will of God. I hear small children begging that it may not be their lot to follow their fathers to young death and to young-old disillusionment."

Churches Urged to Study Three-Faith Peace Declaration

A call to non-Roman Churches to sponsor widespread study and discussion of the Declaration on World Peace issued by Protestant, Catholic, and Jewish leaders last October was made in New York City in a statement by the Presiding Bishop, who is president of the Federal Council of Churches.

"The 'Pattern for Peace,'" Bishop Tucker said, "represents such an impressive consensus of Protestant, Catholic, and Jewish thought in regard to the post-war world that I earnestly hope it will be widely studied and discussed throughout the constituency of the Federal Council of the Churches of Christ in America."

"I warmly commend it to the Churches as a highly significant interpretation of the goals for which Christian people should strive as they think of their responsibility for world order."

Church Women Advocate United Nations Council

A United Nations Council to launch plans for a general international organ-

ization was favored by the executive board of the United Council of Church Women, meeting in Evanston, Ill.

The board also adopted a resolution condemning peacetime conscription as "opposed in principle both to the democratic way of life and the Christian belief in the worth and dignity of the individual." It stated that "all young people should have adequate opportunity to complete their education."

Members pledged themselves to international and interracial good will in personal and public relations, and to strive for the education of youth in this spirit as a basis for building international security.

Coöperation was voted with the Social Protection Division of the Federal Security Agency in a program aiming to repress prostitution, control the spread of venereal disease, and provide medical and social rehabilitation for those infected. The board also urged the press, radio, motion pictures, and other channels of information to permit a full presentation of social protection information.

NEGRO WORK

Chancellor's Statement On Coconut Grove Dispute

Because there has been misunderstanding regarding a plan to erect housing units for Colored people on some land in Coconut Grove, Fla., which belongs to the diocese of South Florida, the following statement has been given to THE LIVING CHURCH by the chancellor of South Florida, the Hon. T. Picton Warlow, of Orlando, Fla.:

"The diocese of South Florida is contemplating selling 20 acres of vacant land in Coconut Grove, Miami, to be used for a Negro housing project, providing the city zoning authority change the classification. The application for rezoning the property for this purpose was not made by the diocese, and the diocese has positively declined to take any part in the dispute that has arisen over the rezoning application, but has left the whole matter to the zoning committee to determine."

"It might be of some interest to state that Negroes already live on three sides of the tract in question. It is generally understood that a part of the 20 acre tract was originally given to this diocese over 30 years ago, to be some day used for an industrial school for Negroes."

A contractor in Miami had planned to purchase 20 acres for the purpose of erecting 50 or more two-family houses to care for Negro war workers. First, however, it would be necessary to obtain approval of the Miami city zoning board and commission for the reclassification of this territory back into a Colored section. Some White residents are opposing the housing projects.

Sale of the land had been approved by the diocese of South Florida, and Bishop Wing was to serve as trustee for the \$21,000 to be paid, to devote the money to the erection of a school for the little church there. Some \$225,000 would be spent on the building project, including \$115,000 for labor.

PROVINCES

Midwest Appointments

Bishop Ivins of Milwaukee was chosen president of the fifth province at a meeting with the council held in Champaign, Ill., on June 6th in Emmanuel Memorial Church for the purpose of organizing and preparing for the approaching meeting of the provincial synod. He is to serve until the synod meeting. Bishop White of Springfield, who automatically by seniority of consecration succeeded the late Bishop Gray as president, had declined the office. The Rev. F. C. St. Clair was chosen as temporary secretary until the meeting of the synod. The president and council accepted the resignation of Frederick P. Jones of Milwaukee, Wis., as treasurer of the province, because of poor health, and elected John A. Cooke of Niles, Mich., also to serve until the synod.

THE BIBLE

Methodist Layman to Head American Bible Society

The American Bible Society has elected Daniel Burke as the 19th president of its 128 year old organization. A Methodist, Mr. Burke heads the New York law firm of Burke & Burke, and has been a member of the Board of Managers of the Bible Society for 20 years.

HONOLULU

The War With Japan

The newly created publicity department of the Bishop and Council of the missionary district of Honolulu has sent out the following statement:

The extent of the global war in which the United States is engaged is appreciated by those who live in the Pacific area. The Church in Hawaii took pride in the leadership of our Presiding Bishop in his comprehensive plan for a prayerful observance of D-Day. We entered into those plans throughout the churches of our Islands. We now take the privilege of asking the prayers of the whole Church on the many D-Days in the Pacific area and call your attention to certain facts which we have not seen reflected in the editorials in the Church press.

1. The casualties of the invasion of Saipan, not to mention the invasion of the Gilbert and Marshall Islands, were 50% of those suffered by United States forces in the invasion of Normandy.

2. The war against Japan is distinctly *our war*. The United States must bear the burden and alone prosecute it. In the Southwest we have a little help but the march across the vastness of the Pacific is *our problem* and we are doing the job alone. We have accomplished a magnificent campaign but we have just touched the fringes of the empire of the enemy. Invasions will follow one another with a rising crescendo and each will be more bloody. We need the prayers of the whole Church.

3. Our United States forces have advanced 3,000 miles in this Pacific area, the farthest advance made by any of the Allied armies.

4. The question of distance is appalling, six and seven thousand miles of ocean between the mainland United States and the homeland of the enemy, and this must be traversed before we come to grips with the most implacable foe the United States faces in this global war. This is vastly different from the twenty or eighty miles across the English channel. The problem of supplies for the huge force required is beyond the imagination of the layman.

5. The problems of the future for the United States lie in the Pacific. The problems of Europe are small in comparison with the problems of the Orient. The world of the future will center in the far reaches of the Pacific area. The United States must begin to learn something of that vast region. The prayers of the whole Church are needed now and in the future for the D-Days of crisis.

6. Our men of the land, sea and air know they will find no mercy, if they are captured, from the type of enemy they are facing in the Pacific. The intensity of emotional reactions among our men seems far greater than with our armies in other theaters of war.

7. Where the next invasion will come we do not know, but come it will. As an admiral in the Pacific area wrote on his calling card and inserted in his offering envelope two Sundays after Pearl Harbor, "Japan must be destroyed." This was not vengeful thinking but follows our Lord's words about what must happen to those who made others to sin. Our country is girding itself to win its own war in the Pacific and sorely needs the united and organized prayers of the Church.

Editor's Comment:

Point 7 shows how very much need there is for prayer for America as she faces the temptations of victory.

MERCHANT MARINE

Liberty Ship Named for Late Bishop Gray of Florida

Honoring the Rt. Rev. William Crane Gray, first Bishop of the missionary jurisdiction of Southern Florida, as one of the great missionary leaders, the new Liberty ship launched in Jacksonville, Fla., on July 12th bears his name. Mrs. Louie W. Strum, wife of Federal Judge Strum of Jacksonville and a niece of Bishop Gray, was sponsor of this ship, with her sister, Mrs. J. Hilton Holmes, as co-sponsor and her daughter, Miss Ophelia Gray Strum, great-niece of Bishop Gray, as maid of honor. Another great-niece, Mrs. Parker Enwright of Orlando, also participated in the ceremonies. This vessel was the 49th Liberty ship built in the Jacksonville shipyards. Another of them was named for the Rt. Rev. Edwin Gardner Weed, a late Bishop of Florida, and a friend of Bishop Gray.

The Rt. Rev. Arthur Lea gave the invocation, and a brief address on Bishop

Gray's life and work was given by the Hon. Raymond D. Knight, formerly chancellor of Florida, who was a classmate and fraternity brother of Bishop Gray's son, the late Rt. Rev. Campbell Gray, at the University of the South.

JAPANESE-AMERICANS

Graduation at Jerome Center

Girls predominated in the high school graduation class of Japanese-Americans at the Jerome Relocation Center in Arkansas; many boys who might have been in it had already gone to join the armed forces, and most of the boys who remained to graduate, are now in training for military service. Bishop Mitchell of Arkansas preached the baccalaureate sermon to a class of 138.

The Jerome Center was closed on June 30th, its members being distributed over the other centers. The Episcopal group at Jerome had for the most part relocated, largely in the Middle West. The remaining group of about 25 communicants was transferred to the Center at Rohwer, Ark. They asked that they might be kept together as Churchmen, in the fellowship of the Gospel, and gave Rohwer as their preference. On the morning following the high school graduation Bishop Mitchell held a celebration of the Holy Communion for the Church group, and will continue the Church's ministrations to them at the Rohwer Center.

Rev. Daisuke Kitagawa Marries

The marriage of Miss Fujiko Sugimoto and the Rev. Daisuke Kitagawa at 7:30 P.M., July 1st, in St. Paul's Church, Chicago, was the culmination of a romance which began in 1942 in the Tule Lake Japanese Relocation Center. The ceremony was performed by the Rev. Dr. George A. Wieland, executive secretary of the Home Missions Department of the National Council.

Father Kitagawa, since his release a year ago from the Relocation Center, has been working with relocated Japanese Americans under the auspices of the Home Missions Department. Miss Sugimoto has been a student at Heidelberg College in Tiffin, Ohio.

RACE RELATIONS

Edward L. Bernays Award

Any American citizen who has made an outstanding contribution to the improvement of race relations in the United States will be eligible for an award offered by the Race Relations Department of the Federal Council of Churches, it was announced in New York City by Dr. George E. Haynes, executive secretary of the Department. The winner will receive a \$1,000 War Bond.

To be known as the Edward L. Bernays Award, in honor of the donor, prominent New York public relations counselor, the award will be conferred in February, 1945, as part of the observance of Brotherhood Month.

INTERNATIONAL

Research Secretary to Survey European Church Needs

Appointment of a special research secretary to survey European Church needs was voted at the first meeting of the coordination committee of the Department of Reconstruction and Interchurch Aid. The department was recently set up in Geneva as part of the World Council of Churches. The meeting also decided to take immediate steps to fulfill the Churches' "crying need" for religious literature.

Among those present was Hugo Cedergren, secretary general of the Swedish YMCA, who recently visited the United States. Mr. Cedergren reported on developments and plans of American Church organizations.

Forty representatives of the World Council of Churches from 10 countries will meet near Geneva July 29th to discuss the Churches' postwar reconstruction and evangelization program.

Protests Persecution Of Hungarian Jews

The World Council of Churches in Geneva has issued a "solemn public protest" against the persecution of Jews in Hungary, and an appeal to Christians of all countries for prayers in behalf of Jews.

The Refugee Commission stressed that its main task is to relieve suffering rather than to protest treatment given refugees, but added, "There are situations wherein the only aid we can give is in the form of solemn public protest. This is one case. Trustworthy reports state that so far some 400,000 Hungarian Jews have been deported under inhuman conditions, and those who have not died en route have been brought to a camp in Auschwitz, Upper Silesia, where, during the past two years, many hundreds of thousands of Jews have been systematically put to death.

"Christians cannot remain silent before this crime. We appeal to our Hungarian Christian brethren to raise their voice and do all they can to stop this horrible sin. We appeal to the Christians of all countries to join in prayer that God may have mercy on the people of Israel."

The World Council of Churches represents religious bodies in 28 countries throughout the world.

Mme. Chiang Expresses Appreciation for Church Honor

China's Madame Chiang Kai-shek has written a letter of appreciation to the Rev. Norman B. Godfrey, rector of St. John's Church, Massena, N. Y., on being chosen as one of the world figures portrayed in the church's new stained glass window.

"I deeply appreciate the compliment that your church has paid me in installing the stained glass window in my honor," she wrote. "The fact that it is composed of



Acme Radiophoto.
GUARDS CHAPEL: Many casualties resulted when this noted London church was demolished by robot bombs during a service [L. C., July 16th].

French, Belgian, and English glass of the 13th century, is installed in an American church, and that a Chinese woman has been chosen as the living representation is symbolic of the international unity that, we hope, will help so much to lay a firm foundation for the fairer and juster social order which will arise from the ashes of war."

The window, depicting racial representatives in the history of Christianity, shows Madame Chiang in Chinese costume amid flowers of her native land, and holding a scroll which bears the inscription, "We must try to forgive." The phrase was taken from her speech at Madison Square Garden in March, 1943.

Valentine D'Ogries of New Hope, Pa., designed the window.

RUSSIA

First Inclusive Meeting Of Orthodox Synod Opens

The first inclusive meeting of the Holy Synod of the Russian Orthodox Church since its recognition by the Soviet Government last September has opened in Moscow with representatives of all important Orthodox dioceses in attendance, according to Religious News Service. The meeting will deal with current questions facing the Church, including Church activities, and reorganization in regions being liberated by the Red Army.

Meanwhile, the newly-established Council on Affairs of Religious Bodies set up by the Council of People's Commissars in the USSR, under the chairmanship of Ivan V. Polyansky, has begun its work.

The council's function is to maintain contact between the government and representatives of various religious groups including the Armenian-Gregorian, Old Believers, Roman Catholic, Greek Catholic, and Protestant Churches, and the Moslem, Jewish, and Buddhist faiths.

Some of the problems with which the council will deal are the maintenance and construction of churches, religious education, training of religious leaders, and church support for the war effort. Further details of the council's program will be made available as its work progresses, it was announced.

The Greek Orthodox Church will continue to function in liaison with the special committee on its affairs established by the Soviet authorities after the outbreak of the war. This group, according to Konstantin Artemyevich Zaitzev, assistant director, has no relation to the more recently established council which embraces different Churches in the USSR.

FRANCE

Warns Nazism Will Not End With Germany's Defeat

A warning that the struggle against Nazism will not end with the defeat of Germany's military forces has been issued by the influential French underground newspaper, *Cahiers du Temoignage Chretien*.

The paper takes issue with French patriots "astonished that we continue to run the risk of increased dangers of clandestine publication . . . rather than let Hitlerism die of itself." It asserts that the Nazi pagan offensive has made a deep penetration in many minds through the contagion of racialism and the conception of a "virile Christianity" intended to appeal to youth.

"The paganism loosed by Nazism," the *Cahiers* declares, "will maintain a secret understanding with obscure forces of evil always at work in history.

"The worst thing is that a poison may mount, reaching reserved areas. The most deadly corruption is that which affects the highest in society. Error in a nonfilterable virus, so that one finds signs of infection among the best people.

"Certainly, these people intend to remain Christians, but when they speak of 'a Christianity of strength,' it is plain they have slipped into error. There is, indeed, a strength of Christianity, and the believer needs only to follow the Gospel to be heroic. But as for the thesis of a hard and soft Christianity, the distinction between the sufferer and the fighter within the person of Christ—that is the purest Nazi doctrine. These people maintain that even an error contains the soul of truth, and are willing to borrow—from Nazism, if need be—the doctrine of 'healthy hardness' as a key to the heart of youth.

"This contempt of pity and love strikes Christianity in the face, and no position more surely condemns a man or movement."

Peace Under God

By William Montgomery Bennett

A LARGE and constantly growing group of Christians and Jews, about equally made up of clergy and laity, are convinced (a) that, to be lasting and just, the world peace concluding the war must be founded on spiritual and moral principles and (b) that some concrete plan must be adopted to bring those principles directly to bear on peace deliberations. They believe that the solution of this problem rests in the proposal that an official religious advisory council of recognized clerical and lay leaders of the religious world be set up as a consultative arm of the peace conference or conferences. They believe that men of good will everywhere should support this realistic and effective plan of action and should, individually and collectively, communicate their views to the President and Secretary of State at Washington.

The National Council of the Episcopal Church unanimously adopted a resolution calling on the President to implement such a plan. General Convention has memorialized the World Council of Churches "requesting the World Council to take such steps as may be necessary to insure that Christian principles are brought to bear upon any peace settlement." An insistent cry is being raised throughout our country demanding that the world be given, for once, a righteous, morally based peace rather than one arrived at through political trading, log-rolling, expediency, and selfishness, like that which ended World War One.

Some people may say that such a plan would get nowhere: that making peace lies in the field of politics—not of religion. A fairly good answer to that is presented by the success attained by a religious advisory committee which has functioned for seven years at Albany, N. Y. That committee is composed of six clergymen, of as many denominations, and four laymen: it is a sub-committee of the New York State Council of Churches. It works closely and harmoniously with the governor, state officials, and the legislature, seeking to influence legislation solely by education and moral suasion, on bills affecting the life of the Church in the state, social problems, child labor and welfare, gambling, drugs, liquor, and the general social well being of all citizens. In one recent year, out of some 200 bills examined, the committee issued its comments and recommendations on about 125 bills and, more often than not, its recommendations were adopted. The Albany committee has accomplished in part within a state what the proposed religious advisory council would be equipped to do in the international field.

A great Congregational minister, Dr. John Curry Walker, recently wrote, "It is very difficult to understand the timidity and hesitation with which some react to the concrete proposal for bringing spiritual influence directly to bear on peace making through a religious advisory council. So

many seem to think that once pronouncements (on a Christian peace) have been made and resolutions passed we can safely leave everything to diplomats and politicians. Can such confidence in the unselfish motives of the gentlemen in question be justified? If people contend that religious influences should properly be left to the delegates themselves, we wonder if they remember how such spiritually animated men as Woodrow Wilson and Lord Cecil could get nowhere when confronted with the selfish realism of the other delegates at Versailles."

Why is it logical to expect that a peace any more lasting or just than the last one will be formulated by delegates selected, appointed, animated, limited, and directed as were their predecessors at Paris and Versailles, unless there are present in a continuing advisory capacity the world's spiritual leaders who, in the very nature of things, can best understand and interpret the deep-seated needs, aspirations and relationships of man?

Religious leaders may well take note that literally thousands of devoted Churchmen are demanding—not just suggesting—such an official, consultative position for world religion. Those same laymen feel deeply that the Church now has before it an opportunity for service to humanity—a duty to civilization—that must be understood and grasped if the confidence and loyalty of its members are to be retained. Those laymen feel that we must all back up *now* the official acts of the National Council and General Convention, in seeking for all peoples of the world a Peace Under God.

Thomas J. Watson said, "Beyond Victory—What? Too many have tried to make this a man's world instead of God's world and it just won't work. The Golden Rule is a rule of justice between men and between nations." Wendell Willkie wrote, "Brilliant victories will not win this war in the far reaches of the world: but only new men and new ideas in the machinery of our relations, without which any peace will be only another armistice."

Here are some random thoughts from the first chapter of a recent book by Dr. Bernard Iddings Bell, "There are plenty of people ready and willing to listen to the Church if only it knows what the Religion of Jesus means in impact on the world. Awakened people have looked—

and some still do look—to the Church for leadership in a crusade to free man from slavery. Religion has to contribute, in the readjustment of the world, two things which are fundamental and indispensable: a true philosophy of man and the spiritual power necessary to implement unselfish action. Without a complete re-thinking of its own function in the midst of a world situation in which man is self-engrossed and God-forgetful, the Church is hardly likely to matter."

Unlike conditions obtaining on previous occasions, arrangements bearing on peace settlements are being gradually evolved and negotiated in inter-governmental discussions *even now*. Many decisions will have been reached before hostilities cease. For this reason it is imperative that a religious advisory council be set up now—not at war's end. That is what churches, church organizations, and individual Churchmen yearning for enduring peace should remember and act upon. Let not Christianity's contribution be "too little and too late."

This article is written by a business man whose job, as an economist, is to discover and correct weak spots in industrial activities. From years of study he is convinced that the fatal weak spot in peace making in the past—nearly 600 "temporary" peace settlements have been made since the birth of Christ—has been the entire absence of moral and spiritual considerations in the formulation of all peace terms. He is also convinced that the next peace settlement which will affect all peoples of the world for an indefinite period of time will in no wise differ from those that have gone before and will prove but an armistice, unless, for the first time in recorded history, the spiritual leaders of mankind are placed in a position to exercise beneficent and inspiring—restraining and constraining—influence at the peace conference.

"Patriotism is the will to serve one's country, to make one's country better worth serving. It is a course of action rather than a sentiment." It is also a Christian's responsibility. J. Truslow Adams has said, "There can be no liberty without individual responsibility."

Christian! Read the last sentence of paragraph one of this article again. Ask yourself if that is not one thing you can do to help bring Peace Under God.

WAR CHILDREN

CHILDREN wandering 'mong the ruins
Searching for those who are not there.
Sobbing, sorrowing, weeping, mourning,
Trusting all who do not care.

LOUISE MOREHOUSE

“They Have Moses and the Prophets”

WE PUBLISH in this issue an article by William Montgomery Bennett, Churchman and economist, setting forth a plea for religious representation in peace negotiations by way of an official advisory council of religious leaders. There is a strong body of Church support for his argument, including expressions of the National Council and some diocesan conventions as well as individual pronouncements from leaders of the Episcopal Church and other Churches. General Convention, however, preferred to modify its resolution on this subject to a request that “the World Council take such steps as may be necessary to insure that Christian principles are brought to bear upon the peace settlement.”

We feel that General Convention was wise in phrasing the question in these terms, which can receive the hearty accord of all who are interested in the establishment of Christian world order; for it seems to us that identifying religion too closely with the peace settlement could do little good and might do much harm.

Would the formation of an official religious advisory

council identify religion too closely with the peace settlement? Many people think not; some of them feel that religion can hardly be too closely tied to this critically important matter. Yet all the arguments that we have seen have not persuaded us that the benefits of such an official tie-up would outweigh the dangers.

Let there be no mistake: there is not discernible on the horizon the faintest sign of a movement among the nations to sit down together as brothers — even as brothers who have had to chasten rebellious members of the family — and take counsel together for their mutual welfare. As victory draws near, the chief author of the Atlantic Charter has announced that the peace must be a “cynical” one. The settlement — whether by conference or by piecemeal negotiations — will be dominated by land-sated powers seeking to erect defenses against the encroachments of land-hungry powers. There will be much jostling among these powers for advantages here and there of an economic and strategic kind; and fear lurks in every heart that this jostling may lay the foundations of a new war in which present allies will be enemies. What advice does religion have to give such a conference, except to warn it of the wrath to come?

God is neither mocked nor deterred by the sins of men. Even a bad peace will have its place in the unfolding of His immutable will for mankind’s salvation. Perhaps the peace settlement, though dominated by self-interest among nations, will lay the foundations of international institutions for the determination of justice and enforcement of order. Perhaps the settlement will be so unbelievably bad that it will lay the foundations only for a new cataclysm of divine judgment. In either event, at present there is no essential prior commitment of the negotiating nations to His will. We fear that the purpose of a religious advisory council would be (from the statesmen’s point of view) not to give the statesmen advice but to hallow for Churchpeople decisions made without regard to religion.

When the Rich Man in Hades pleaded with Abraham to send Lazarus to warn his brothers to repent (our Lord tells us in a parable), Abraham replied, “They have Moses and the Prophets; let them hear them.” Governmental leaders have the pronouncements of the Federal Council’s Commission on a Just and Durable Peace; they have the superb joint statement of Catholic, Protestant, and Jewish leaders. They have the frank (but disheartening) analysis by the World Council of Churches on the areas of agreement and disagreement among religious leaders on world order. Let them hear them. Let the Churches become as concrete as commonsense permits them about as many things as they can agree on. Let them appoint their own representatives to carry their message to the statesmen. But we trust that they will not be surprised to find that the statesmen pay the same amount of attention to them that the Rich Man’s brothers paid to Moses and the Prophets.

The only thing a Religious Advisory Council could do which is not being done already is to swing prestige to its pronouncements by some such process as the following: Enough people are attracted to the idea of a council (though they may disagree totally on its message) to prevail upon government to appoint it; the same people, and others, finding

The Epistle

St. James

July 25th

“KILLED James with the sword.” The record of the first Apostle to be martyred is given in the fewest possible words. However, St. James must have gained some prominence in the Church’s work to have been singled out by Herod. Perhaps his selection is an unconscious tribute to faithful work well done. Lay to heart the truth that it is not quantity of work done for God that really counts but the quality of the soul’s life. We all have work to do for God, but to do that work properly there must be a growing union of the soul with God. Strive to grow in grace and make the offering of self as perfect as possible, and be content to let work for God be an outcome of spiritual growth. Perhaps the world will have little to remark on our work for God, but like St. James we can strive for the blessing of being worthy “to drink of the cup” of which the Master drank.

Eighth Sunday after Trinity

July 30th

“SONS of God.” How loving is God’s thought for us in that He accepts us, not as servants, but takes us up into His very life and makes us His own children. For our part we must give Him loving obedience and make full use of all the helps He gives us, that we may enter into the fulness of our inheritance. By yielding to sin we forfeit our God-granted heritage. By worshipping God we draw ever closer to Him in understanding and prove our right to call Him our Father. We must follow the guidance of the Holy Spirit, who seeks to lead us in God’s ways and gives us the power to work out God’s plan in our lives. As we make our Communion, let us thank God for our sonship and ask for the help of the Holy Spirit that we may prove true and faithful children and so at the last share in the glory of God.

that government takes religion seriously enough to appoint such a council, conclude that religion must have something to say; thus by a process of psychological rebound, the prestige of religion is enhanced. There is nothing essentially wrong about this technique. But we fear that it will not find its prestige enhanced nearly enough to accomplish two necessary purposes: (1) Persuade Churchpeople themselves that their religion must be applied in the economic and social spheres; (2) convince the statesmen that there is a unified body of religious public opinion (which the council really represents), capable of preventing their defeat at the hands of irate pressure groups whose oxen have been gored. Fortunately or unfortunately, our political leaders have been taught by bitter experience that their job is not to do what is right, but what their constituents want. The voice of the ballot box, not the voice of our Lord Jesus, is the inmost adviser of the political conscience.

If religion can really wield power through the ballot box, it has the power to make itself heard in political councils. If it can not, it is wasting its breath. In local and state politics, on specific issues, as Mr. Bennett points out, religion can sometimes swing the balance of power (although it sometimes happens that different religious groups appear on opposite sides); but this is not the kind of influence which is needed in the peace settlement. A few good patches might be stitched upon a bad garment; but there is little hope that religious advisers could persuade the nations to throw out the old cloth of national selfishness, fear, hatred, and pride. These things spring, not from the hearts of statesmen but from the hearts of those who put statesmen into office.

DURING his brief American visit, the Archbishop of York was outspoken in his belief that a peace made by religious leaders would be a very bad peace indeed. No doubt he was conscious of the over-simplifying of many Liberal-minded clergy — the attitude which caused the world to place its trust in such false gods as education, disarmament, enlightened self-interest, reaching its climax in the Kellogg-Briand Pact. It is this shallow Liberalism which Walter Lippman has searchingly criticized in his recent pronouncements. We do not think that the best religious thought is by any means devoid of understanding of the realities of politics; but much opinion that passes for Christian social thought may be accused of this failing. Few indeed among religious leaders are qualified to advise on the practical side of peace-making — probably as few as are qualified to advise on the practical side of automobile repairing. If the Christian view of the relationships between God and man and society is not held by the peace-planners, we wonder whether the practical settlements of specific problems of boundaries and sovereignties would be facilitated or confused by religious advice. One illustration of such a possibility is the question of the Sudetenland. On the principle of self-determination it should no doubt go to Germany. Strategic considerations, however, dictate that it should go to Czechoslovakia. It would be catastrophic for the strategic considerations to be overlooked not only in this area but in the Pacific, in Eastern Europe, and in many another area.

If wishful thinking be resolutely set aside, the fact is clear that the Christian Church is not politically strong, unified, nor to any great extent well educated. The fact is even clearer that the peace which will be upon us in the near future will be imposed by a few great powers upon their enemies with only the amelioration of necessary concessions

to the smaller nations. We hope and pray that this settlement may see the birth of international institutions capable of growing into suitable instruments of law-making and law-enforcement. However, we do not feel that the forces of religion should permit themselves to be made accomplices in the maneuvering and horse-trading that will certainly accompany the peace-making. Could a religious advisory council prevent such horse-trading? Mr. Bennett seems to think so, but we do not share his optimism. Should it condone it? Should it publicly repudiate the whole process? This dilemma need not be brought into existence.

In many respects we agree with Mr. Bennett: We agree that the Christian Church has a great deal to say about politics and international affairs; we agree that it ought to make its conclusions known to the government, if possible through an identifiable agency such as the Federal Council of Churches within the nation, and the World Council of Churches internationally. (We regret, as no doubt he does too, that the absence of the Roman Catholic Church from these agencies makes them representative of only a portion of the Christian community.) We agree that religion, as such, should not make the peace, but rather should advise the peace-makers. Where we disagree is on the question of urging the government to appoint an official religious advisory council, or to establish official relationships with such a council appointed by the Churches. It seems to us much wiser to proceed along the lines of independent pronouncements by Church leaders as advocated by Dr. Bell (p. 3) and grassroots political action as urged by Mr. Varian in his advertisement (p. 11).

Perhaps this is not a large area of disagreement, but we feel that it is a significant one. In Israel, there were professional prophets, but few, if any of them, attained the level of spiritual insight and courageous utterance that was attained by the independent seers, responsible to God alone, whose works are enshrined in the Old Testament canon. The Church should speak *to* the State, not *for* it. It is likely to find this task difficult to do if its relationship to the State is officialized. It will find the task almost impossibly difficult if the State, like the Rich Man's brothers, has paid little attention to "Moses and the Prophets" — the existing agencies of Christian opinion and insight.

MENTAL HYGIENE

A protest by a friend listening to a lecture on the subject

MENTAL hygiene wears me out,
Makes me want to stamp and shout.
How can it be so nice and neat
With all the answers so complete?

All this stuff I've heard before—
"Patterns," "poise," "norms" galore,
"Unconscious needs" and "interests blocked,"
Children scorned and early shocked.

Credo, credo all of this,
Yet something still I seem to miss.
To the grace of God I hold.
Mental hygiene leaves me cold.

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BOOKS



JEAN DRYSDALE, EDITOR

Croall Lectures

THE DOCTRINE OF THE TRINITY. By Leonard Hodgson. Scribners. \$2.50.

This volume contains the Croall Lectures, delivered in Edinburgh by Canon Hodgson, who is now Regius Professor of Divinity at Oxford in succession to Canon Quick. For a new book on so classical a theme a novelty of approach is needed and this novel approach Canon Hodgson supplies from more than one standpoint. Primarily he takes seriously the great change in the attitude toward the Bible due to the critical researches of the past century; we can no longer think of the Bible as a collection of divinely guaranteed propositions; "the divine revelation is given in acts rather than in words, and is received by those whose eyes God opens to see the significance of what He does." And from this standpoint "the doctrine of the Trinity is the formal statement of the divine setting of the Christian life, arrived at by an analysis of the implications of that life as it has come into existence and continues to exist in the history of the world." "We thus find ourselves in agreement with the assertion of St. Thomas Aquinas that the doctrine is a revealed doctrine, but we think of it as having been revealed by deeds which are required to be reflected upon by human reason in order that it might be put into words."

Canon Hodgson's second special contention is that past treatments of the unity of the Godhead have been at fault in thinking of unity in mathematical rather than organic terms. Mathematical unity—after all, an abstraction—defines unity simply as the absence of multiplicity; organic unity in its higher forms demands multiplicity; in the organic realm only the amoeba approximates mathematical unity. Unity in human personality is indescribably complex; how then must we think of unity in the Godhead? "The essence of our faith is that there is in the Godhead the perfect instance of the kind of unity of which we have imperfect analogues on earth." "There is all the difficulty in the world between a mystery which is alleged to exist in spite of admitted irrationality, and a mystery which is acknowledged because it is believed to embody a rationality which we are not yet sufficiently experienced and educated to comprehend."

CHURCH CALENDAR

July

- 23. Seventh Sunday after Trinity.
- 25. St. James (Tuesday).
- 30. Eighth Sunday after Trinity.
- 31. (Monday).

August

- 1. (Tuesday).
- 6. Transfiguration. Ninth Sunday after Trinity.
- 13. Tenth Sunday after Trinity.
- 20. Eleventh Sunday after Trinity.
- 24. St. Bartholomew (Thursday).
- 27. Twelfth Sunday after Trinity.
- 31. (Thursday).

These are the two fundamental theses of Canon Hodgson's book. The argument that he develops proceeds from a study of the doctrine as found in the New Testament to its theological elaboration, the doctrine in its relations to philosophy, a critique of the classical expositions of Augustine, Aquinas and Calvin, and concludes with a chapter on "Trinitarian Religion," in which this religion is presented as the necessary implication for wholesome Christian life and thought. In spite of the complexity of his theme, Canon Hodgson writes with such clarity that his exposition can be followed by those without technical training in either philosophy or theology.

BURTON SCOTT EASTON.

On Books for Children

BEQUEST OF WINGS: a Family's Pleasures with Books. By Annis Duff. N. Y. Viking Press, 1944. 204 pp. \$2.00

This delightful book is about books for children. It is written by a mother of two children who before her marriage was a librarian and bookseller. In the most attractive and readable fashion she recounts her experiences in introducing her son and daughter, now four and ten years old, to a wide variety of children's literature and also to music and pictures.

There are chapters on children's first books; how to handle, preserve and mend books; books for little boys; poetry; funny books; pictures for children; enjoying music; books dealing with the food and customs of different localities; nature books. The last chapter describes a lovely Christmas program of tableaux and music.

Parents, teachers, clergymen, and church workers need to know this important and timely book. It is an introduction to children's interests, to family life which is rich and happy even in these grim times, and it is certainly a mine of information for the collector of children's books. The volumes referred to are all listed in the appendix, with the publishers but not the prices.

The somewhat obscure title comes from Emily Dickinson's lines:

He danced along the dingy ways,
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings!

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NEW HAMPSHIRE

**Grace Church Congregation
Attends Roman Mass**

The rector, the Rev. Bradford Young, and 50 of the 11 o'clock congregation of Grace Church, Manchester, N. H., attended the 11:30 mass in St. Joseph's Cathedral June 25th as an act of friendliness toward their Christian neighbors across the street and for better understanding of the Roman Catholic liturgy.

In explaining the reasons for worshipping with "our Roman Catholic brothers" the rector quoted the Archbishop of Canterbury, "Our first duty as Christians is . . . to make evident to the world our unity in Christ as something far greater than our differences of interpretation. The difference between those to whom Jesus Christ is Lord and all others is far greater than any differences which can arise between his disciples. But we have presented an appearance to the world which has made the people outside the churches far more aware of our differences than of our unity. For that we ought to repent with bitter shame. It has weakened our weaknesses and hindered the work of Christ through his Church."

Mr. Young said that beginning July 2d the congregation would be worshipping through the summer with Protestant churches in a union service.

NEW YORK

Annual Clergy Conference Called

Bishop Manning of New York has sent out invitations to the clergy of the diocese to attend the 17th annual clergy conference, which will be held on October 3d in the Cathedral of St. John the Divine. The subject of the conference will be "The Church's Ministry in This Time of War." Topics for discussion will include "The Church's Responsibility to the Men in the Armed Forces," "The Church's Responsibility to the Men on Their Return," "The Church's Responsibility to the Homes and Families of the Men," and "The Church's Responsibility to the Shaping of the Postwar World."

In pre-war years the conference met for three days, at Bronxville, at Lake Mahopac, at Bear Mountain, and at West Point, respectively. For the duration of the war, the conference will have only a day's length, beginning early with the celebration of the Holy Eucharist and ending after the evening meal. As always, the clergy are Bishop Manning's guests for the period of the conference.

Merger of Child Care Institutions

Commenting upon the merger of the Sheltering Arms and the New York Child's Foster Home Service, the Rev. Dr. Almon R. Pepper, executive of the National Council's Division of Christian Social Relations, said: "The Sheltering Arms Children's Service, which is the name of the new organization, is to be

congratulated on having merged the traditions and resources of two fine agencies into a single unified program expressing the best in Church social work. Through the new agency more children will be given better service than was possible before. It is a forward-looking step in every aspect."

The two agencies which merged were among New York's oldest child-caring agencies. Thomas M. Peters, former head of the Sheltering Arms, was elected president of the new corporation. Paul Cushman, who has been president of the New York Child's Foster Home Service, was elected vice-president of the new organization. Mrs. Harold C. Richard, vice-president; Devereux C. Josephs, treasurer, and Ronald Eliot Curtis, secretary. Miss Margaret Barbee is the executive director of the new agency, and Miss Helen A. Day, associate director.

Mr. Peters announced that the new agency will care for non-Roman Catholic children made homeless because of war and its accompanying social upheavals, and also be ready to provide for children who will need special help in the post-war period.

The Sheltering Arms headquarters have been closed, and the staff has located into the offices of the New York Child's Foster Home Service at 305-307 East 86th Street, New York. After alterations have been completed, it is planned to remove to 122-124 East 29th Street.

**Wiltwyck School to Increase
Enrollment**

Enrollment at the Wiltwyck School, the only institution in New York State for the care of pre-delinquent non-Roman Negro children in the 8-12 age group, will be increased this year from 80 to 125, officials have announced.

Established in 1937 and formerly operated by the Protestant Episcopal City Mission Society, the school is at present under the direction of an independent board of directors which includes several judges of the children's courts and members of the non-Roman clergy in New York City. The institution is a member agency of the Federation of Protestant Welfare Agencies.

**New Summer Camp for Boys
Opened**

The New York City Mission Society opened its new camp for boys on July 5th, 100 boys going on that date for three weeks' outing. Two other groups will replace them during the course of the summer.

The new camp site is at Parkville, N. Y., and is a relocation of the boys' camp formerly conducted by the City Mission Society at Esopus, N. Y. The new site consists of 500 acres of woodland and meadow. Eventually the girls' camp, now conducted at Milford, Conn., will be removed to this new location, but not for another year. Throughout this summer, 40 of the younger boys, from 9 to 12 years

*What Kind Of
P E A C E ?*

Remember us banging away at you last year before General Convention in an effort to get it and you committed to some interest in seeing that Jesus Christ and His Church was represented at the Peace Table? That was *then*, and we all got action and interest *then*.

Now we hear of Washington and its high officials beginning to talk publicly about the peace that shall be, their post-war plans, etc.; and both you and we know that unless the Christian Church gets behind Washington with the very great pressure of her moral and spiritual weight, it will end up in another dog-fight at the Peace Table, and we'll see another such tragedy and fiasco as happened at Versailles. Can you all as Christian churchmen sit still, mute, silent, spineless, inactive, and see the possible re-perpetration of the hell that brought on the present catastrophic war, and the stripping from your hearts and homes of your sons and daughters, and the sacrificial offering up of many of them on whatever kind of an altar you choose to call it. Of course, we've got it to do. Who is fool enough to say we don't, *now*—but what might have been done in 1918-1919?

Now we've got to start to do a bit more than thinking about what's to be done when this mess is over. It's too late to wait until it is over. The diplomats and politicians already have their plans drawn, but, before God, we shudder at the idea of letting just their plans be ours. We are Christians. We want a Christian peace; we want a Christian world; and we want complete justice and complete righteousness to prevail when we sit in judgment upon the international offenders who are beyond the pale of decency. But the spirit of Jesus Christ must be at the Peace Table, else what will take place will be another world shame, and in due time our homes will again pay. Haven't you had enough of that for all time?

What to do? Take individual action at once and express yourselves by the thousands to your Senators and Congressmen. Write direct to the President. He needs to know the minds of the people. Take parish action and send minutes of same to your Congressional representative. Take Diocesan action and do the same. But above all, if you value the name of Christian so dearly purchased for you by blood, in the name of God, act like a blood-bought Christian now!

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DIOCESAN

of age, will be housed in the former Elko Club House, now on the land. The remaining 60 boys, aged 13 to 15, will be enrolled in a pioneer unit and will live in tents and prepare their own food. The director of the camp is Dr. H. Leigh MacCurdy, head of Physical Education in the Yonkers city schools and the originator of the MacCurdy system of physical measurements.

The City Mission Society is trying to raise funds for a new water supply on the camp site, for alterations to existing buildings, and for canoes and sports equipment.

ARKANSAS

Laymen's Weekend

A significant development in the diocese of Arkansas is the promotion of laymen's work. Under the leadership of Paul D. Lewis, of Fayetteville, Ark., diocesan keyman for laymen's work under the Presiding Bishop's committee on that subject, three regional conferences were held for parish keymen, and many objectives and plans were discussed and agreed upon.

The results of these meetings were laid before a Diocesan Weekend Conference of laymen, held on Mount Petit Jean the end of June. For a number of years Bishop Mitchell has been inviting a selected group of laymen to spend a weekend with him at some retired spot, the purpose being to develop fellowship and a greater diocesan consciousness among the laymen, and to discuss Church affairs—and anything else the men might want to talk about. Saturday evening is spent in a circle under the trees, with the Bishop steering the discussion. At 7:30 Sunday morning there is a celebration of the Holy Communion out-of-doors. The rest of the morning is spent in conference on assigned topics. With Sunday dinner the conference adjourns.

This year the weekend was attended by the largest number of laymen yet recorded. It can be attributed in good part to the stirring which is taking place through the "keyman" plan. The men voted for the creation of a diocesan organization called "Episcopal Churchmen's Association," under which any existing local men's organization can federate by adopting a program integrated with that of the diocesan organization. Committees were appointed to work out the details and to bring the matter before a laymen's meeting for formal action in connection with the diocesan convention next January.

ALASKA

Bishop Rowe Memorial

Bishop Bentley of Alaska has purchased a plot of land for the Bishop Rowe Memorial Building in Fairbanks, Alaska, for \$2,500.

The building and an endowment fund for maintenance, will cost \$55,000. To the end of May total receipts were \$45,618.85. Contributions continue to come in, and Bishop Bentley is confident that in the very near future the entire sum will be on hand.

EDUCATIONAL

SEMINARIES

Dr. I. Q. Enters Seabury-Western

James McClain, Dr. I. Q., quizmaster of one of the oldest of the radio network quiz shows, has entered Seabury-Western Theological Seminary, Evanston, Ill., to study for the ministry.

He is quoted as saying: "I want to be a priest in a small community where I can be both father and confessor and shepherd of the flock."

Mr. McClain is married, has two daughters, and plans to continue his radio program during his three years of study at the seminary.

COLLEGES

**Plan to Cancel Debt
On University Chapel**

The 1944 synod authorized a campaign to free the Chapel of St. John the Divine at the University of Illinois of a \$23,000 debt. Ten years ago it amounted to over \$40,000, but has been steadily reduced to the above sum without a campaign. Now, however, a concerted effort will be made on the part of parishes and missions to clear the debt and to this end the chapel congregation has pledged \$1,000 and the rector of Emmanuel Memorial Church of Champaign for his congregation has pledged a like amount.

The work of the chapel among the thousands of students at the University has been fruitful. During the past few years five students who have gone through the University are now in the priesthood of the Church. The confirmations have been numerous and many students have been baptized.

The Rev. Herbert L. Miller, chaplain, will direct the campaign.

SECONDARY SCHOOLS

**Boy Gives Organ Recital
In Cathedral**

For the first time in the history of the Cathedral of St. John the Divine, New York City, a recital was given on the Cathedral organ by a boy, a member of the graduating class of the Choir School. Paul Lindsley Thomas, 14 years old, has been in the Choir School since 1940, at which time he began the study of the organ. His mother, Mrs. Virginia Carlington Thomas, is an accomplished musician and Paul has had lessons on the piano since he was six years old. The recital was part of the commencement exercises of the Choir School, held on Saturday, June 17th, in the Cathedral.

Thirteen boys graduated. Their ages ran up to 15 years, and they are leaving the Choir School because their voices have begun to change. The exercises were held in the crypt of the Cathedral. Bishop Manning addressed the boys and awarded the prizes.

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DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

Richard H. Gushee, Priest

The Rev. Canon Richard H. Gushee, 78, rector emeritus of Christ Church, Ontario, Calif., and honorary canon of St. Paul's Cathedral, Los Angeles since 1938, died at his home in Ontario on July 7th.

Born in Wallingford, Conn., the son of Edward and Lydia Hale Gushee, he received his education at Harvard University, from which he received his degree in 1887, and at the University of the South. Arriving in California in 1890, he became the headmaster of Harvard Military Academy, where he remained for four years. In 1898 he was ordained to the priesthood, and after serving as rector of the Church of the Angels, Garvanza, Calif., he became rector of Christ Church, Ontario, a post which he held until 1935.

During his rectorship of the Ontario church, he founded the *Anglican Catholic*. He was widely known for his institution of the annual celebration of the Feast of Corpus Christi, which each summer attracted pilgrims to Ontario from all over the United States and Canada.

Fr. Gushee leaves a son, Edward.

Funeral services were conducted on July 11th at Christ Church, Ontario with Bishop Stevens of Los Angeles preaching the sermon; the Rev. John Schultz singing the solemn requiem mass; Bishop Gooden, Suffragan of Los Angeles, reading the burial office; the Rev. Everett Bosshard acting as deacon; and the Rev. Douglas Stuart, subdeacon.

Mrs. Arthur B. Rudd

Late in the evening of July 1st Mrs. Arthur B. Rudd died suddenly. She had been instructing in reading and speech at the College of Preachers for nearly 20 years and at the Virginia Seminary for over a decade. In both institutions she had won the deepest confidence and affection.

Possessing a thorough technical knowledge of the use of the voice, the mechanics of breathing and voice placement, she also had an artist's understanding of how to bring out the meaning of a passage one was reading. Mrs. Rudd brought to her work a knowledge of the Prayer Book and of the meaning of its various offices

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DEATHS

which surpass that of many liturgical scholars, a great love for the Church, and a desire that its worship should be competently led, and a profound reverence for the God for the worship of whom the Prayer Book provides a medium.

She was the widow of the late Rev. Arthur B. Rudd, for several years rector in Elmira, N. Y., subsequently canon of the Washington Cathedral and rector in Rockville, Md.

Mrs. Charles H. Evans

Mrs. Charles H. Evans, formerly Miss Lena Thomas, died on July 10th after a long illness in Claremont, Calif., where she and her husband had been living since his retirement in 1940 after 44 years' work in Japan. Mrs. Evans was born in Melbourne, Australia, in 1870. She went to school in England, but her home was in Tokyo at the time of her marriage in 1896. They had no children.

With her husband, who survives her, Mrs. Evans lived in Tokyo and in three other cities of Japan. Dr. Evans' work on the Tokyo Council of Advice, and as treasurer of the district, deputy to five General Synods of the Japanese Church, and editor of the Japanese Church paper for nearly 20 years, gave them both a wide and intimate knowledge of Japan.

Mrs. George H. Monks

Mrs. George H. Monks, one of the great and gracious benefactors of the Episcopal Church, died on April 22d. She was the widow of the late Dr. George H. Monks, and mother of the Rev. George G. Monks, headmaster of the Lenox School for Boys, in the Berkshires; Dr. John P. Gardner, a doctor in the Navy; and Mrs. Constantin Pertzoff of Lincoln, Mass. Mrs. Monks was the niece of Mrs. Jack Gardner, founder and donor of the Isabella Stewart Gardner Museum, and served on its board of trustees. But to many of the older missionaries throughout the world, she will be recalled as the treasurer of that wonderful organization, Massachusetts Altar Society, a group which made exquisite Church embroideries and gave all the profits to missions.

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CHANGES

Appointments Accepted

PACKARD, Rev. EDWIN K., is no longer chaplain of the Darrow School, New Lebanon, N. Y. He is continuing as rector of the Church of Our Saviour, Lebanon Springs, N. Y., and has become priest-in-charge of St. Luke's Church, Chatham, N. Y., and of St. Mark's Church, Philmont, N. Y. Address: New Lebanon, N. Y.

WICKER, Rev. NORVELL E., JR., formerly rector of the Church of the Epiphany, Danville, Va., is to be dean of Christ Church Cathedral, Louisville, Ky., effective August 1st. Address: Deanery, 2212 Douglass Blvd., Louisville 5; office, 421 2nd St., Louisville 2.

WINTERMEYER, Rev. HARRY, formerly rector of Trinity Parish, Van Buren, Ark., is to be curate of St. Mark's Parish, Shreveport, La., effective September 1st.

Changes of Address

COLLOQUE, Rev. ORROK, Ph.D., has moved from Valhalla, N. Y., to Tujunga, Calif.

HARRIS, Rev. ROBERT V., rector emeritus of St. James' Church, Winsted, Conn., and former archdeacon of Litchfield, has moved from Oakmont, Pa., to 738 Judson Ave., Evanston, Ill.

HAUGHTON, Rev. EDWARD J., rector emeritus of St. Paul's Pro-Cathedral, has moved from 801 S. Walnut St., Springfield, Ill., to 117 W. Lawrence St., Springfield, Ill.

MORGAN, Rev. HARRY R., is now at Box No. 2033, Cristobal, Canal Zone.

PORTEUS, Rev. CHESTER A., is now at 17 Elm St., Quincy, Mass.

REIFSNIDER, Rt. Rev. C. S., has moved from 1940 Loma Vista St., Pasadena, Calif., to 2333 Paloma St., Pasadena 7, Calif.

UNDERWOOD, Rev. BYRON EDWARD, rector of the Church of St. John the Evangelist, has moved to the rectory at 96 Rumford Ave., Mansfield, Mass.

Resignation

STEVENS, Rev. WILLIAM SUTHERLAND, has resigned the rectorship of St. Matthew's Parish, Moravia, N. Y., and concluded his ministrations June 30th, having served the parish since June 28, 1908.

Degrees Conferred

BARKOW, Very Rev. CALVIN, dean and rector of St. Michael's Cathedral, Boise, Idaho, received the honorary degree of Doctor in Divinity from the College of Idaho at their 53d commencement on June 4th.

BEST, Rev. ARTHUR G., was awarded the degree of Doctor in Divinity by Lane College, Jackson, Tenn., at the 61st commencement on June 1st. Dr. Best has recently celebrated his 17th year at St. David's Church, New York City.

BROUGHTON, Rev. Dr. CHARLES D., received the degree of Doctor in Divinity from Hobart College at the 119th commencement June 17th.

KOLB, Rev. J. CLEMENS, chaplain of the University of Pennsylvania and Boardman Lecturer on Christian Ethics, received the honorary degree of doctor of sacred theology from the University at the 188th commencement July 1st.

TRELEASE, Rev. RICHARD M., received the degree of Doctor in Divinity from the Church Divinity School, his alma mater, on June 15th.

TUCKER, Rev. FRANCIS BLAND, rector of St. John's Church, Georgetown, Wash., received the degree of Doctor in Divinity, conferred by the Presiding Bishop at the commencement of the Virginia Theological Seminary.

TUCKER, Rev. JOSEPH B., received the degree of Bachelor in Divinity from the Virginia Theological Seminary, conferred by his uncle, the Presiding Bishop, at the recent commencement exercises.

WIELAND, Rev. GEORGE ALVIN, received the degree of Doctor of Divinity from Kenyon College at its commencement ceremonies June 24th.

Corrections

Mrs. JEAN T. ROBE is not the daughter of the late Fr. Jenner, as was incorrectly stated in the L. C. issue of July 2d.

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St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: 7:30, 8:30, 9:30 & 11 A.M.; Weekdays: Daily, 7:30, except Wed., 7 & 10

CONNECTICUT—Rt. Rev. Frederick G. Budlong, D.D., Bishop; Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop

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St. Peter's, Lewes, Sun.: 9:30

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GO TO CHURCH THIS SUMMER



(Continued from preceding page)

IDAHO—Rt. Rev. Frank A. Rhea, D.D., Bishop
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Very Rev. Calvin Barkow, D.D., Dean & Rector;
Rev. W. James Marner, Canon
Sun.: 8 & 11

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.; Thurs.: 10, H.C.; Prayers daily (except Aug.): 10 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, Dean
Sun.: 8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9, Thurs. 10

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

St. Paul's Church, 8th Ave. at C St., San Diego, Calif.
Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne Parker
Sun.: 7:30 & 11 A.M. and 7:30 P.M.; Fri. & Holy Days 10

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Grace and St. Peter's, Park Ave. & Monument St., Baltimore
Rev. Reginald Mallet, Rector
Sun.: 8, 9:30 & 11; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave., Roland Park, Baltimore 10
Rev. Richard T. Loring; Rev. Roger A. Walkc
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed., Fri., and all Holy Days: 7:30; Thurs. 10

Church of St. Michael & All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller; Rev. H. L. Linley
Sun.: 7:30, 9:30, 11; Weekdays: Mon., Wed., Sat. 10; Tues., Fri. 7; Thurs. 8

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Christ Church, Cambridge
Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Wed. 11; Thurs. 7:30; Saints' Days: 7:30 & 11

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.
Rev. John O. Patterson, Rector; Rev. E. M. Lofstrom
Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 11 Choral Service & Sermon; Daily: 5 P.M.; Holy Days: 7:30 & 10

St. Mark's Church, Milwaukee
Rev. Killian Stimpson, D.D., Rector; Rev. Carl F. Wilke
Sun.: H.C. & Sermon. 9:30 A.M.

NEBRASKA—Rt. Rev. Howard R. Brinker, D.D., Bishop

Trinity Cathedral, 18th & Capitol Ave., Omaha
Very Rev. Chilton Powell, Dean
Sun.: 8 & 11 H.C.; 9:30 M.P. & Sermon. Weekdays: H.C. Wed. 11:30; Thurs. 7:15; Intercessions Wed. 12:10

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer; Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 East 88th St., New York

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 11 Morning Service & Sermon; Wed.: 8 H.C.; Thurs.: 11 H.C.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5 P.M.

St. Bartholemew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning Service & Sermon; Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 8 A.M. and Thurs., 12 M.



FR. STIMPSON AT ST. MARK'S MILWAUKEE

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 9, 11 (High)
St. Thomas' Church, 5th Ave. and 53d St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Peter's Church, Peekskill, N. Y.
Rev. Dean R. Edwards, Rector
Sun.: 7:30 & 9:30 A.M.; Mon., Wed., & Fri. 9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M.; Confessions: Sat. 4-5 & 7:30-8:30 P.M.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati, Tulsa
Rev. E. H. Eckel, jr., Rector
Sun.: 7, 8, 9:30 (exc. Aug.), 11; Fri., 10:30

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D.; Rev. Felix L. Ciriot, Th.D.
Sun.: Holy Eucharist, 8 A.M.; Matins 10:30 A.M.; Sung Eucharist, 11 A.M.; Evening Prayer, 4 P.M.
Daily: Matins 7:15 A.M.; Holy Eucharist 7:30 A.M.; Evening Prayer & Intercessions 5:30 P.M.; Confessions: Saturdays 4 to 5 P.M. and by appointment

PITTSBURGH—Rt. Rev. Austin Pardue, jr., D.D., Bishop

Calvary Church, 315 Shady Ave., Pittsburgh
Rev. Dr. A. B. Kinsolving, 2d, Rector
H.C. every Sunday & Saints' Days at 8; First Sun. of the month at 11; Morning Prayer & Sermon 11.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D.; Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop
Trinity Church, Newport

Rev. L. L. Scaife, S.T.D.; Rev. L. D. Rapp
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sun.: Mass, 7:30 and 10:45 A.M.; Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30. Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

WEST TEXAS—Rt. Rev. Everett H. Jones, D.D., Bishop

St. Mark's Church, San Antonio, Texas
Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz
Sun.: 8, 9:30, 11; Fri. & Saints' Days, 10

WESTERN NEBRASKA—Rt. Rev. Howard R. Brinker, Bishop of Nebraska, Acting Bishop
St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. Nelson L. Chownhill, Dean
Sun.: 9 Holy Eucharist; 9:45 Church Sch.; 11 Morning Service & Sermon. Wed. & Holy Days: 7 & 10 Eucharist